THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

"Beware therefore, lest that come upon you, which is spoken of in the prophets; Behold, ye despisers, and wonder, and perish: for I work a work in your days, a work which ye shall in no wise believe, though a man declare it unto you."—Acts 13: 40-41.

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DISCOURSE BY PRESIDENT GEORGE Q. CANNON.

Delivered in the Salt Lake Tabernacle, October 7th, 1900.

In the remarks that I shall make I trust that I shall have the Spirit of God also, as well as your faith and prayers, that what I say may be dictated by that Spirit, and be of profit to all of us. In my public ministry I have never felt satisfied unless I was instructed and edified myself in the remarks which I made, and generally I have been more strengthened and edified by my own remarks than perhaps any member of the congregation has. I think this should be the case. I believe all speakers, when they speak by the Spirit of God, are edified by the Spirit of God which rests upon them.

I have had resting upon my mind now for some time a feeling to call upon the Latter-day Saints and tell them that the coming of the Lord is near, even at our doors. I have been greatly impressed with this feeling. I know that Jesus is coming, and I feel that, as a people and as individuals we ought to prepare for His coming. While the angels themselves do not know when He will come, yet they do know, and we know also—for God has revealed it to us—that Jesus will come. He will come suddenly, when the world is unprepared for Him, and when He will be least expected by the inhabitants of the earth, and perhaps by us. He commands us to be "looking forth for the coming of the Son of Man, for He cometh in an hour when you think not." There may be many of us, and I hope there will be, who will be prepared for that great and glorious event.

In view of the certainty of His coming, I think it is our duty to prepare for it by every means in our power. The Lord has revealed unto us that

which He wants us to do, and though we do not receive written revelations (the men who have held the keys have not always felt led to write revelations as the Prophet Joseph did), the servants of the Lord do receive revelations, and they are as binding upon the people as though they were printed and published throughout all the Stakes of Zion. The oracles of God are here, and He speaks through His servant whom He has chosen to hold the keys. He gives revelations to others also concerning many matters, but it is reserved for one man, and one man alone at a time, to give revelations to the Church. We have been blessed as a people with an abundance of revelation. Some have deceived themselves with the idea that because revelations have not been written and published, therefore there has been a lessening of power in the Church of Christ. This is a very great mistake, as we will find out sooner or later. This Church has been continually led by the spirit of revelation. The spirit of revelation has been here in our conference. The addresses that have been delivered have been made under the inspiration of the Holy Ghost, and they are the word of God unto this people, binding upon them, and they will be judged by these words that we have heard. If we do not listen to these instructions and counsels and abide by the word of God as it is given to us from time to time, we shall be held to a strict accountability.

If it be true, as I testify it is, that the coming of the Lord is not far distant, ought we not as a people and as individuals to prepare ourselves by listening to the instructions that we receive, and putting our households and all our affairs in such a condition that if the Lord should come suddenly upon us we should be prepared for His coming? We should see to it that nothing is left undone by us, no commandment unfulfilled, no counsel or instruction disregarded; but that our lives and the lives of our families, as far as we can control them, are brought into such a condition as to be prepared for that glorious event; that we shall have oil in our lamps, and the lamps be trimmed and burning, that when we lay down at night, if the Lord should come, as He said He would, like a thief in the night, we should not be unprepared for His coming.

Many who are now within the sound of my voice have been promised that they shall live, if they have faith, to behold the second coming of the Lord. The Lord has also promised that certain events shall take place while men that are standing in the generation in which these promises were made will yet be alive. All these promises go to show that it is not wise for us to put off the day of preparation and to think, "Oh! the Lord delayeth His coming. He may come while my children, or my grandchildren, or some of my posterity are living, but He will not come in my day."

I know there is a great work to be done before the coming of the Lord, and for one I want to do all in my power to perform the part that is allotted to me. I desire, my brethren and sisters, that when the Lord comes our garments shall be clean and unspotted from the blood of this generation; that we shall not have left undone anything that God has commanded us to do in connection with the generation in which we live.

We have been laboring as a people and as individuals with a good deal

of zeal and devotion. Elders have gone forth and have spent the best years of their lives in proclaiming the word of the Lord to the people. We have sent to foreign lands and have brought those who have embraced the Gospel to Zion. When I think of the labors of this people in this direction I am amazed at what they have done. How willing the Elders have been to go and spend their means to save the inhabitants of the earth! There is nothing like it in history that I know anything about. In this respect we have been indefatigable. Nevertheless, there is a great deal to be done. I believe many of the Latter-day Saints have shown more of a disposition to save other people than they have to save themselves. This class has been more willing to do that which is necessary to save the souls of the children of men than they have been to save their own souls. They have been careless and indifferent concerning the salvation of themselves and their families. President Young used to say that there were many men that were willing to die for their religion who would not live it. So there are many men willing to make great sacrifices for the salvation of others who are apparently indifferent about that which is necessary for their own salvation. This is not right. It is a personal matter with us as to whether we are preparing ourselves and our families for the coming of the Lord. Are we doing all that we can to prepare ourselves and our households, so that when He comes we shall not be caught unprepared?

This talk that we have heard so much of concerning tithing is a preparatory step. I believe President Snow has been moved upon by the power of God to stir this people up to diligence upon this point. There are other things contingent upon the payment of tithing. President Snow has told us this afternoon what one thing is, and that we should prepare ourselves for it. We are not groping as blind men to find the path, for the Lord has made the path plain before us. We are not in the dark; but it is necessary that we should exercise faith in God and beseech Him continually to give unto us the strength and grace necessary to perform the labors that have to be done in order to prepare ourselves as we should do.

There is one labor that has rested upon my mind with great weight for some time. I have looked at the nations of the earth and have examined somewhat into the labors of our Elders. We have about eighteen hundred Elders preaching the Gospel in various places, and they are doing the work most thoroughly. Men and women have gone forth and have spent their time with the greatest pleasure, forsaking home, leaving business, and devoting themselves for years to the warning of the people concerning the calamities that the Lord is about to pour out upon the nations of the earth. Both men and women are doing this work with all diligence and faithfulness. I was told a day or two ago concerning a young lady who is out in the ministry. Her brother has just returned from a mission. In coming from his mission he had called upon her and they had visited some places together. I asked her parents why she did not return with her brother. They said she did not want to return. She had only been out eighteen months, and being busily engaged in the work of the Lord, she felt desirous of completing her mission before she returns home. This spirit is on our sisters, as well as on our Elders, and they do all in their power to

warn the people, until in some lands and in some cities there is scarcely a house that has not been visited or that has not had a tract delivered to it.

According to the last report received from Great Britain, two hundred and seventy-four Elders are laboring in that land, with faithfulness and assiduity, spending time and means, and in a certain sense wearing themselves out in order to deliver the message of salvation that God has committed to them. This work has now been going on for upwards of sixty years, and there is scarcely an ear that has not heard the message.

Concerning the missions in this country, this land has been warned now for seventy years. God commanded the Elders in early days to warn the people, and away back in Kirtland and Missouri He said that the leading Elders of the Church had done their duty, and there was none of the blood of this generation on their garments; but those who had not labored as they had done were to continue in the field until it could also be said of them that their garments were clean from the blood of this generation. In that early day the Lord spoke in this manner. On one occasion He said: "Behold, I sent you out to testify and warn the people, and it becometh every man who hath been warned, to warn his neighbor."

"Therefore they are left without excuse, and their sins are upon their own heads."

The Lord appeared determined to cut His work short in righteousness. I do not wish to detract from the labors of the Elders in our own land; but this land has been warned. I feel that we can stand before the judgment seat of our great Creator free from the blood of this generation in these United States. It is true we have not told every man, woman and child about these things. God requires us to preach His Gospel and to warn the inhabitants of all lands, and then if they do not take warning and warn their neighbors, their sins rest upon their own heads, and our garments are clean.

[TO BE CONTINUED.]

BIRTHDAY OF THE PROPHET.

DECEMBER 23RD was the anniversary of the birthday of the Prophet Joseph Smith. He was one of the greatest characters in the wonderful drama of the nineteenth century. No Prophet of God, save the Redeemer of the world, was mightier than he as a revealer of truth, a restorer, a healer, a translator and a seer.

Born into the world on December 23, 1805, he was raised in obscurity with his parents in Sharon, Windsor county, Vermont, and in his illiterate boyhood was favored of God with a glorious, divine manifestation. When but a little more than fourteen years of age, the Father and the Son appeared to him in answer to simple, trusting, fervent prayer, and warned him against following the vain religious systems of men, promising him that the pure plan of salvation should be subsequently made known to him.

Three years later the angel Moroni revealed to him the everlasting Gospel as written in the records of the ancient inhabitants of this con-

tinent, which he afterwards obtained by the aid of the heavenly messenger and translated into the English language by the gift and power of God.

Then came John the Baptist as a ministering angel, and ordained him and his scribe, Oliver Cowdery, to the Aaronic Priesthood. This was followed by the appearance of Peter, James and John, who conferred upon them the keys of the Apostleship and of the holy Melchisedek Priesthood.

Thus the dispensation of the fulness of times was ushered in, preparatory to the advent of Christ as the King of nations, the royal Ruler of the earth, the Resurrection and the Life.

Joseph the Seer also translated the Book of Abraham, found with an Egyptian mummy. He received revelation upon revelation bearing precious truth for the enlightenment and salvation of mankind. All the heads of previous dispensations visited him and conferred upon him the keys and spirit of their ministry.

He organized the Church of Christ in its former perfection with all its officers, principles, gifts, ordinances, ceremonies and institutions, endowed with the same powers and inspired with the same spirit that was poured out on Pentecost. He made known the plan of redemption for the dead who knew not the way of life while dwelling in the flesh. He made plain the doctrine of the Godhead, which to the world is a perplexing mystery. He showed the plan of the Temple of God in which the ordinances may be administered that prepare men and women to enter the Divine Presence, and for eternal union in the family order wherein is everlasting glory and perpetual increase.

He drew aside the veil that hides the infinitude of creations peopled with the sons and daughters of the Almighty Father, in their various stages of progress through darkness, sufferings and strugglings, towards ineffable and ceaseless bliss. He demolished the follies and vagaries of man-made religions and introduced the obedient believer to the path of pure knowledge and personal communion with the Source of all light and truth.

He founded towns and cities, projected the plans for sacred temples, taught pure principles of government, religious and secular, encouraged education, built a fine city to which were gathered many thousands of people from various nations, pointed the way to the future home of the Saints in the Rocky Mountains, drew to his heart the love and admiration of some of the strongest of earth's noble spirits, endeared himself to his faithful followers, and lifted their souls from the perishing things of this lower world to the immortal glories of the heaven of heavens.

He predicted the great civil war nearly thirty years before its irruption, and showed the way by wnich it could be avoided. He prophesied of many events that have come to pass. He healed the sick with a touch; stirred the religious world to its inmost depths; endured the scoffs and taunts of bigots and sectaries; suffered imprisonment and mobocracy; devoted all his powers to the cause of human redemption; fell a martyr to the hate of the wicked, and sealed his testimony with his own blood.

The ecclesiastical system which he established, by divine direction, is the most complete, compact and powerful organization extant. It is the

wonder and admiration of all who examine it impartially, and of thousands who denounce it while adding to its praise.

The truths which he made known will never perish from the earth. The spirit which he administered will never be suppressed. The light that he shed forth will never be extinguished. The links which he furnished for the chain that unites the past with the present and the future, for the completion of the work of universal redemption, will never be sundered. The dispensation that he introduced is the last before the consummation of all things, the overthrow of error and misrule, the binding of Satan and his hosts, and the coming of the earth's Redeemer and Ruler, the Son of God.

In His everlasting Kingdom, among the brightest and mightiest of the shining host, none will stand in honor and in rich reward higher than Joseph the Seer, the head of the last dispensation. We venerate his memory and commemorate his birth, on the eve of these festivities that celebrate the first advent, as the Babe of Bethlehem, of the Lord of life and glory. Hail to the Messiah, the Christ, the King! And hail to His servant the Prophet, the Seer and the Revelator, who is the forerunner of His coming to reign for evermore!—*Deseret News.*

THE STORY IN THE BIBLE.

THE value of the story in the enforcement and elucidation of moral and religious truth has so much in its favor, both from the pedagogical and historical standpoints, that it is a matter of surprise to find it so generally neglected or made subordinate in Sunday-school work.

The average reader of Scripture cannot fail to notice the predominance of the parable in its varied forms throughout the Bible. It was the popular way of preaching in Biblical times, which the Rabbis of the Talmud employed in many a suggestive allegory or legend. This is more than a mere Oriental mode of speech—it is found pretty widely in all early literatures. It is the simplest and most effective method of appealing to people in the market-place, and to young students in the house of learning.

It is just because the story enters so largely into the subject-matter of the Bible that the Bible itself should be taught more in the form of stories, and less by question and answer or in the style of a catechism. Its characters and themes lend themselves naturally to the skilful narrator. For the very young this method is recognized by educators as the best, but it is useful as well for all but the most mature young people, to be varied, of course, in language and form according to the age of children.

For large classes of the young and for assemblies of children the story will be found indispensable to interest them in the subject of instruction. Naturally every teacher has not the story-teller's gift or that delightful way of entertaining the young which never fails to leave a permanent impression. But with a little care the average teacher can readily acquire the ability to *speak* the lesson, not *teach* it; to give it the charm and beauty of a narrative, not the character of a series of names, dates, places, texts, which weary the average child and associate the Sunday with less happy memories.

It is indeed the natural method—to teach moral and religious truths in

the way of shorter or longer parables. That is how mothers and fathers taught children in swift procession in olden days before the Sunday-school was generally introduced. Thousands of children thus grew to manhood and womanhood and never forgot the story learned at their parents' knee. It formed part of their heart's fibre for all time. There is a grave danger that present methods in Sunday-school teaching are developing the intellect at the expense of the heart. The best superintendent and teacher may know how to avoid this fundamental error; but how many "best" superintendents and teachers are there? To how many has not instruction become cold, formal, mechanical? Hence the need of more stress being placed on the story as an element which shall vitalize teaching, in primary classes most of all, but in every grade of a well-arranged Sunday-school.—*Jewish World.*

LOYALITY A CHRISTIAN DUTY.

To those who are familiar with the sacred Scriptures, there is nothing new, or strange in the doctrine so often emphasized by the speakers of the Latter-day Saints, concerning the duty of citizens to loyally uphold the hands of the civil governments in the various countries in which they live. The Apostle Paul, writing to the Saints in Rome, told them to be subject "to the higher powers," for "there is no power but of God; the powers that be are ordained of God."

The Roman "powers," or authorities, at that time were occasionally engaged in cruel persecutions, and the Apostle could not have been ignorant of the fact that he, himself, should be required to give his life to imperial intolerance; yet he penned these words: "Whosoever therefore resisteth the powers, resisteth the ordinance of God."

In this spirit he gave instructions through Timothy, his co-laborer, that supplications, prayers, and intercession be made "for kings, and for all that are in authority (or eminent place) . . . . for this is good and acceptable in the sight of God and our Savior."

As for the too common practice of denouncing men who have been clothed with authority, the Apostle Jude has a striking word of rebuke. He calls those who "despise dominion and speak evil of dignitaries," "dreamers." They are speaking in their sleep, as it were. He contrasts their conduct with that of Michael, the archangel, who in a dispute with the the prince of darkness, refrained from bringing against him "a railing accusation," but contented himself with the remark: "The Lord rebuke thee."

This is the spirit of Christianity. It is the spirit of "Mormonism." "We believe in being subject to kings, presidents, rulers, and magistrates; in obeying, and sustaining the law."

"We believe that every man should be honored in his station; rulers and magistrates as such, being placed for the protection of the innocent and the punishment of the guilty."

These are principles with which all Christian citizens should be as thoroughly familiar as are the members of the Church of Jesus Christ of Latter-day Saints.—*Deseret News.*

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, JANUARY 10, 1901.

"THE COMING STRUGGLE."

The simultaneous closing of the year and the century has been the occasion for much comment in all circles. Every periodical and every newspaper has reviewed the past epoch, and as unsparingly endeavored to peep into the future. Pessimist and optimist have vied with each other in prediction, and extremes of conclusions have been as variable as the individuals, facial and mental.

This feature of comment and prognostication has not been confined to the secularist, or to the things of sense and materiality, but the Divines of every school have also been "among the prophets." From their watch-towers of observation and erudition they have sought to determine "the signs of the times," and to draw conclusions or inferences, at least, as to what the future may evolve for sect-ism individually, or the cause of religious unity and power over the souls of men, irrespective of creed or boundaries, ancient or modern, in formation or as yet in embryo among pretentious seers.

There are many things which indicate laudation and glorification, as there are others which suggest imbecility and failure. Some things are seen to have been of man's device or wisdom, others have become strangely disappointing, as if there were meddlesome fingers amid human interests, and unseen influences which have baffled and overthrown a thousand prospects, mainly selfish, and others which were undoubtedly inspirational, and to be classed eventually among the things to be.

Strangely enough there is as little recognition of the overruling hand among divines and religionists as among the secularists or the iconoclasts; interest and interference, inspiration and direction from any spiritual sphere or authority is as little apprehended or expected by one class as another. Deity has admittedly abdicated from all control and direction of human interests, as if the human race had become Gods themselves! The long night of intercommunication in confessedly unbroken, and even progress, which in some directions is undoubtedly grand, is held simply as the product of human thought and skill, and totally outside of spiritual influence; it is original, and as such is held to be a triumph for manhood, and an evidence of capacity for self-direction and control, beyond all controversy, and as a fact permanent and enduring as the everlasting hills. This human glorification, this asserted independence, this ostentatious rebellion, this overthrowing of old landmarks, old faiths, old dependence

and old supplication for guidance is surely the giant sin of this boasting generation, and all the order, harmony and manifestation of law exhibited in the universe, and especially on the earth, in close proximity to observation is surely a wonderful and incontestable evidence of that prophetic declaration that men may "have eyes and see not, ears and hear not, hearts and yet never understand"; surely "pride goeth before humility, and a haughty spirit before a fall." There appears to be a sad need for that predicted "controversy," that suggestive era, when the Lord shall inflict upon all the earth, that fulness of correction which, referring originally to ancient Israel, reaches out to their descendants in the latter days.

In estimating and prognosticating as all schools of thought and lines of action have done, there is a realization of change and a decided restlessness as to the future. All can see that wealth has increased, that invention and discovery have been applied, that the power of multiplication is felt in what is called civilization; political liberty has moved with giant strides, and even where war has made red the earth, possible good may ensue to the survivors. Proud military nations may divide the earth until, as to British growth, it may be said that her morning bugle call is heard around the earth; but her equally proud descendant has become similarly imperialistic in method and design, the eagle's eye is doubtless on the whole of North and South America, and no opponent will be longer tolerated than needed, or until dominion becomes extended from the stormy Capes to Behring Sea, and this spirit cultivated, fanned to flame, may yet seek to dominate amid the oldest political sections of mankind.

The control of the earth will be an international problem, the partition of China, the colonization of Africa, the settling of South America are equal in importance to imperial sway in India and in Egypt, and it may be that out of the great contention for markets, for self or industrial aggrandizement will come that which Jeremiah saw and recorded in regard to the stormy future, when "the Lord will plead with all flesh, and His slain shall be at that day from one end of the earth, even unto the other end, when they shall not be lamented, nor gathered, or buried, but be as dung upon the ground!"

Strange religious movements are no doubt included in this, such as the destruction of Christians in China and in Turkey, the persecution and expatriation of the Jews from Russia, and the preaching of Buddhism and Mahommedanism in the foremost Christian nations. The restlessness of the Papacy under Italian domination may yet suggest the spirit of the old Crusaders who marshalled their tens of thousands to rescue "the holy places from the sacriligious infidels." Jesuitism is working and honeycombing the English church; ritualism is of this ilk, it longs for the retransference of ecclesiastical domination and ritual into the ancient cathedrals, that the spirit of the builders and founders thereof may yet see in the spirit the glories of the ancient faith beneath those vaulted roofs.

Meanwhile, "the little stone cut out of the mountain without hands," is calmly rolling onward toward its appointed destiny. None, so far as we have read, have noted this "wonderful phenomena," it cometh not with observation, it is misrepresented where it is not ignored, but its

founding and progress are among the mysteries of the century now past, creeds are crumbling before its unseen presence, "Ichabod" is being written by it upon the hoary institutions as well as upon those of younger years and less vitality. Its representatives are ardent and persistent, faith in the promises is their watchword, and the inspiration of God Almighty rests upon them all around the earth. The building element is being gathered, "every man's sword is on his thigh," figuratively speaking, for they have "taken to themselves the whole armour of God," all the "isms" are their opponents, spiritual wickednesses in high places are leagued together for their destruction; but so sure as David with his sling smote Goliath, so sure will "one yet chase a thousand, and two put ten thousand to flight." The twentieth century is the battlefield of the Lord Almighty, and success is well assured, for it hath been determined in the heavens, and held by all the Holy Prophets since the world began, as an inevitable in the programme of the Father and of His Christ!

N.

THE *News*.—To Z. C. M. I. we are indebted for the long-anticipated Christmas *News*, which reached us ahead of our regular copy from the publishing office. We are looking for specially ordered copies for some of our anxious friends in this country, and if they are as much surprised as we are their views as to the enterprise of the veteran *News* will be complete. To combine with "the City of the Angels" and "the City of the Saints" such an immense fund of general information in regard to western interests, is an enterprise which by contrast sends into the limbo of forgetfulness all past efforts, and constitutes a vision or prophecy of an inevitable future that the most obtuse ought to understand.

WITH REGRETS.—We read with deep interest and no doubt unavailing regret, the demise or obscuration of the *Southern Star*, it was a bright link in the chain of interest between that Mission and this. We always enits well-filled historic, doctrinal and lively columns of correspondence. Its bound volumes would be considered of great value to the library of this Mission, as reference, perchance, for years to come. However, having done a good work in its time, some more brilliant illuminant may yet shine over the combined Missions of the United States, which shall light a wider sphere than the one which went out with the century or year.

SUDDEN.—That it is the "unexpected which happens" has again been proven at "42." Our assistant housekeeper, Sister Marie Rasmussen, by the thoughtful consideration and timely suggestion of President Lyman to friends in Ogden, will leave here for that city on January 17th. Marie will be remembered by the present incumbents of "42" as long as they remain here, and for their successors to find a superior or equal will be a difficult task indeed. "Marie" goes with all our warm wishes, and hosts who have visited here will be glad to hear of her emigration.

CAME ALL RIGHT.—The current Calendars issued by Z. C. M. I., Salt Lake City, now grace the office at "42." They are fine, bold, business-like

as to the date part, while the old gentleman and his "braw" wife scrutinizing the long-expected letter is quite felicitous, and true to life in many a British as well as American home.

To all our "Exchanges" we heartily extend our earnest consideration and thanks, in the hope that each one may have a prosperous and successful business New Year.

TRY.—DO BRETHREN HURRY UP YOUR STATISTICAL REPORTS!

RELEASE.—Elder W. A. Gray of the Scottish Conference has been honorably released to return home on the s.s. *New England*, sailing from Liverpool on January 17th, 1901.

ABSTRACT OF CORRESPONDENCE.

ELDER B. R. BIRCHALL writes pleasantly, December 31st, in regard to some sections of the Manchester Conference, as follows:

"We held a grand party on Christmas Day, about eighty-five sitting down to refreshments, and an excellent programme was afterwards rendered, presided over by Brother Samuel Hadfield. We have many friends visiting our meetings in various parts of the Conference. Two weeks ago we had about thirty strangers present at our Bury branch, and we felt quite encouraged therewith. Mr. and Mrs. Slater have joined the Church, and form the first members of the new Bury branch, and Miss Slater has also applied for baptism. A good work is also being done in Bolton. The hall there is filled with friends each Sabbath evening, who are good, honest investigators. Our President and the corps of Elders laboring there have been indefatigable in their endeavors to lay the Gospel before the people of Bolton, and they have every reason to hope that the seed sown will be as 'bread cast upon the waters.' Oldham branch is also showing new life, the Saints turn out in good numbers, and are trying to work up their Sunday-school, so that it shall be worthy of notice as an example. The Heywood branch is in a very flourishing condition. They closed a good year's work with a very successful party, held on the 29th inst. A word of praise is due the Elders of that district for their endeavors and earnestness of the past few months, and now they feel the Lord has blessed them in the performance of their duty."

AN interesting communication from Mrs. William P. Jennings was received after some delay, owing to seasonably crowded mails. We give a few interesting items:

"Those of your family that I see are all right, and seem quite happy, they are busy all the time, and that makes every one happy. We shall soon enter on the twentieth century. I wonder what it will bring us? There has been many wonderful events in the last one, such as the establishing of the Gospel on the earth by the Prophet Joseph Smith, and the time is drawing near when all that was prophesied will come to pass.

Everything is working in that direction, and they that have had no mercy on the Elders and servants of God who have gone forth with the everlasting Gospel, in order to warn them of things that are coming to pass, will find that it is time for them to wake up and serve the Lord; if, however, they will not listen to the voice of warning, they will probably find little mercy for themselves; but let us hope and pray that their eyes may be opened, and their minds made clear enough to understand.

"I must relate to you a peculiar thing that happened to me in the Temple. You know I have been doing and having the work done for my Father's household as fast as I could do it; but it seemed slow, and after Brother Wm. Perke's death I seemed bothered about my records. A Brother Willis had been appointed to his place, so I thought I must go and see the condition in which my record was left, so in looking over them Brother Willis said, 'Does this all depend on you?' I said, 'Yes, all. I am responsible for this being done.' He said, "You have something to do!' and a thought came over me 'What a mountain, oh, what a mountain!' and I could not help repeating it over and over in my mind, and when I got home I repeated the same words to my sister Susan, and said, 'we must try and do more, for I wanted to live until it was all done.' Well, a few days after I went to our early meeting that the sister workers hold. Some of the sisters spoke of giving me a day to go through for my dead. Sister Winder came into the meeting and said, 'that Sister Smith and Brother Winder had agreed that the sister's could take Friday next to work for Sister Jennings.' Well, on that day there was a great many of them went through, and those that could not go that day have gone since. On that same day some of the young ladies of the Twentieth Ward went for me, so it has been a glorious time, and there has scarcely been a day but some one takes a name for me. My heart was so full I could scarcely contain myself. Was not that a testimony to me? for the mountain is now disappearing. I had said nothing as to how I felt about my work before they volunteered to do this for me, yet I know that God liveth and hears our prayers."

President James L. McMurrin, who went to the "land o' cakes" for the New Year, writes a very characteristic letter from Edinburgh, January 7th, as follows:

"I came here last Thursday to attend a soiree in the evening, and I thought it would be well to remain over Sunday, when we had two good meetings. The testimony meeting in the afternoon was one of those sweet, soul-stirring occasions which one never forgets. I noticed some eyes wet with tears, and my own heart was moved to its depths by the glorious influence that was present. Would that we could have a similar experience in all our meetings, but for some reason we are not always thus favored. The evening services were also good, the house was well filled, and there were some strangers present on each occasion. Six baptisms have been attended to here recently. Among those who received the ordinance was the young school teacher whom we met at the district meeting in September. She decided to seek the Lord in prayer to know whether the

unpopular Latter-day Saints were teaching the true Gospel or not. She immediately got satisfaction, and could no longer tarry in her acceptance of baptism, and now she is rejoicing in the knowledge the Lord has given her with regard to the 'old path wherein is the good way.' I rejoice in the fact that that way is open for every soul to receive this testimony. God is no respecter of persons, but every soul, rich or poor, may avail themselves of this blessing if they will but seek aright, for, as the noble Burns said, 'they never sought in vain who sought the Lord aright.' One of the hymns that stirred my soul at the testimony meeting above referred to, was Brother Naisbitt's 'Oh grave, where is thy victory?' and I said within my heart of heart God bless him for that song.'"

THE VICTORIOUS NAZARENE.

An excellent story is told by an old ecclesiastical historian, of a repartee uttered by an unfortunate Christian, who, on account of his faith, was tantalized and worried by the sarcastic and malicious Pagan rhetorician, Libanius. "You tell me that your carpenter's son has ascended into the heavens?" said Libanius, sneering. "What can he be doing there with his saw and his hammer?" Quickly the unexpected answer was given by the young Christian: "He is making a coffin for Jupiter."

It was a justly grounded retort. Eighteen hundred years ago, at the birth of Jesus, Europe was wholly given up to idolatry. She had multitudes of faiths and worships, all with their roots deep in human passions and interests. Some were consecrated to immemorial ancestral associations; some dignified by all the grandeur of the sublimest sculpture and architecture; some strong in the license which they guaranteed to the commonest impulses of animal passion; and all were maintained by the zeal of castes and cliques, whose sacerdotal wealth and dignity were dependant upon them. To-day, every one of those faiths and worships is so completely vanquished, that our most skilful archæologists have but meager comprehension of even the best of them.

No longer where the mighty temples soaring,
Arches and turrets made the city dim,
Do altars echo the horned victims roaring,
Or the Bacchante's yet more bestial hymn.

No longer, where high Olympian's portals
Looked widely forth upon the violet sea,
Feast in their golden halls the great Immortals,
And hear divine Apollo's songs of glee.

The ancient heroes leave their porphyry palace;
The old faiths fade to history or to ryhme;
The immortal Gods have quaffed from fatal chalice
The deadly waters of the Sea of time

How complete was this unprecedented overthrow—an overthrow without a parallel in history—every child can tell. But comparatively few persons know, and only the few who can read unmoved the most noisome pages of history would care to know, how beneficent, even from the stand-

point of merely secular morality, the overthrow has been. That the Pagan religions did little to raise the moral tone of their adherents, we are all aware; but how much they did to brutalize it is unheard of except by those who have vexed themselves by perusing books almost unreadable and utterly unquotable, books, such as, to take but a mild example, Dollinger's "Jew and Gentile." From all these horrors, which were sapping the very foundations of human progress, from the cruelities of the Northern Paganism, and from the licentiousness of the Southern ones, Europe has been relieved.

How was this deliverance affected? That is the great miracle of history. It was by no political orator, by no armed conqueror, by no crowned king, by no subtle philosopher. A Galilean peasant did what Demosthenes, Alexander, Cæsar, Aristotle, would have thought it impossible and hopeless, even to attempt—He overthrew all the religions of a continent, and turned the whole current of human history. A village carpenter, in a remote province of the Roman Empire, uttered a few unlettered sentences; sent a few unlearned disciples to speak His unwritten words, and the creeds and worships of the whole of Europe shook to their fall, like as some magician's palaces vanish at the sound of a cabalistic spell. Weak in everything that men count as strength, strong in nothing but His consciousness of a direct communion with God, and a sense of commission from on high to set up the reign of God upon the earth, He went forth from His village home to become the central figure in the history of the world. Little wonder, indeed, that men afterwards, with the old spirit of heroism among them and hero-worship, exalted this great victor to be a God.

By the confession of the greatest modern scholars, Christians and sceptics alike, the child whose birth we celebrate at "Christmastide" stands out in the whole annals of our race as its most unique figure; unique alike in the wondrous man that He was, and in the wordrous work that He did. And thus it comes that the taunt which the most eloquent of living sceptics makes, this Pagan hero flung at the grave of the Galilean carpenter, we may accept unhesitatingly, nay, may proudly wear it as our boast:

"They that are Gods are dead,
And thou, being dead, art a God."

W. G. Mills.

A PRE-HISTORIC RACE.

A most novel building is that on the banks of the Smoky Hill river, a few miles east of Kanopolis, Ellsworth County, Kansas, U.S. It is known as the home of cliff dwellers, and richly deserves the name. It is a huge cliff sixty feet high, rising sheer from the bottomlands along the river, and a few hundred feet from the banks of the stream. It was the headquarters once of an old band of Indians, and the records of the tribe are cut deep in the face of the wall, still clear and sharp after long centuries of Western wind and storm.

At the base of the cliff are limestone caves washed out by the waters of other days, and enlarged by the people of this generation. Doors have

been fixed in the openings that lead to the outer air, and, of course, all the light comes from that direction.

The caves are used by the people for various purposes, but the most interesting is that of holding the district school. For this purpose has been selected a room 12 by 14 feet square, and with high ceilings. In one corner has been fitted up the teacher's desk, and the maps and charts are fastened to the wall. The rough rocks arch over the whole and the pupils are surrounded by walls that are cool and solid, while their seats and desks are placed on the earthen floor. The light comes from the door, though there is at times a necessity of a lamp when the skies are lowering. Day after day they study and recite in this little school, secure from the dangers of storm or flood, for the cyclone and lightning are not to be feared in this secure retreat.

Adjoining the schoolroom is another room nearly as large, and the owner of the cliff finds it a pleasant place in which to spend the summer nights, the temperature being far below that of the outside air.

Then there is a wonderful spring that bubbles out of the earth a little farther in the cave, and the owner has fitted up a milk room, where a stream of pure cold water flows all the time around the crocks and pans and makes the production of the cream a profitable one. It is probably the finest milk-house in the State, and the supply of coolness is never lessened.

A huge brick fireplace has been built in the schoolroom and makes the interior cheery in the dark days of winter. The great trees outside—oak, cottonwood and box-elder—hide the cliff from the sun in spring and summer, and make of it a delightful resort.

The Faris brothers are owners of the claim on which is situated this remarkable cave and cliff, and they have refused large offers for it. Visitors come from long distances to see the novel formation, and there is many a pic-nic in the summer to the vicinity.

All around are wonders of the prairie formation—huge umbrella rocks that stand up from the sod like great toadstools, caverns wherein are vast riches of rock salt, the mines being worked now with a small force, and which are likely to be of great value some day; rock cities where there may be seen all the fashions of houses and castles fantastically worked out in enduring stone, these and many more are found in the vicinity. One college of Kansas has an entire room filled with curiosities from this section. It includes models of implements supposed to have been left when the Spaniards under Coronado came up through Kansas and founded the villages that were to be the beginning of a mighty nation. Indian vessels and relics of the mound builders are common, while petrifications that cannot be explained except upon the assumption of the very ancient occupation of the prairies by an intelligent race, are in the collection. It is a rich region for the antiquarian, as well as for the searcher for the odd and unusual.—*Chicago Times Herald.*

The True Minister.—It is only when a minister, as he visits, really carries on his heart the sorrows of his people, and, as he studies, feeds first

his own soul with the Word, and as he preaches, keeps in his eye, first and last, the spiritual profit of his hearers, that he merits the name he bears. I sometimes think that the causes of failure in the ministry are to be found mainly in this region. Failure is not due to want of ability or lack of diligence; but the unseen fibres which should take hold on the divine realities have withered; and if this has happened, a man may be a respectable ecclesiastic, or a learned professor, or an eloquent orator, but he cannot be a spiritual power.—JAMES STALKER.

FIRST DAY OF THE YEAR!

Softly the twilight gathers,
The curtains of evening fall;
The sun had gone down in splendor,
And crimsoned the mountains tall.
His train had the western heavens,
Illum'd with a rosy glow,
As if 'twere a benediction
That the God's above would show!

The day had been ideal,
One such as the poets love;
As sweet as if April's angel
Had lured it from above!
Strange, for the season's greeting,
The first of the opening year,
Suggestive, or full of promise,
A welcome without a tear!

In the air was a Sabbath spirit,
The spirit of calm and peace;
Care had its pinions folded,
Had given the world release.
As rare as are angels visits—
Perhaps they were hovering nigh,
Unseen to the common senses,
But felt by a keener tie!

The earth wore a snow-white mantle,
From valley to mountain peaks,
Which sunkissed wept and melted,
As 'twere when the spring first speaks.
I hailed the day at its dawning,
I loved it as on it flew,
And its evening shadows filled me
With dreams that may yet come true.

'Twas an omen of good, most surely,
A portent of happier times
For the poor—the toiling millions
Who greeted the New Year's chimes.
Work is the needed blessing,
And pay, when 'tis earned at last,
That the smiling wife and children
May forget the fearful past!

For surely the morning dawneth,
The break of the day is nigh;
I hail it while this day's shadows
Creep over the starlit sky!
When this year's curtain falleth,
If the Christ hath not appeared,
'Tis that much nearer, surely,
So the waiting soul is cheered.—N.

DIED.

BENNINGTON.—In Hull, Yorkshire, January 1, 1901, Priscilla Mercy, daughter of Horace and Caroline Bennington. Deceased was born on August 17th, 1895.

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